THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." DOCTRINE AND COVENANTS 104: 17.

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THE SPIRITUAL AND THE TEMPORAL*

PRESIDENT RUDGER CLAWSON

OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, this is a tremendous gathering of Latter-day Saints. I trust that by the aid of the radio my voice will reach you.

In times past, and perhaps to some extent up to the present time, criticism has been offered against the leaders of the Church for being engaged in business affairs. It is said, by some people, perhaps even by some who are in the Church, that the General Authorities of the Church ought to be devoted entirely and wholly to spiritual affairs, and not be engaged in temporal affairs, or in business. I think the stand is taken through a misunderstanding. I am of the opinion that, if the leaders of the Church should withdraw entirely from business affairs, the purposes of the Lord concerning Zion would fail. I grant you, brethren and sisters, that the spiritual takes the precedence. It is of greater consequence than material or temporal things, but who among us has the wisdom to draw the line between the spiritual and the temporal, and to say where the spiritual ends and the temporal begins? I am sure that I haven't that wisdom, and really I don't think it can be done.

JOSEPH, THE PROPHET, THOUGH SPIRITUAL, HAD MUCH TO DO WITH THE TEMPORAL

About a hundred years ago the Church of Jesus Christ of

*Address delivered at the opening session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4th, 1925.

Latter-day Saints was organised, and in those early days a leader was needed who had eminent spiritual talents and ability. It was necessary that that man should be in constant communication with the heavens, and should have the gift and power of revelation, that by this spirit he might declare the will of God to the people. He would necessarily occupy a parallel position to that which was held by the Apostle Peter when the Lord said to Peter that He would give unto him the keys of the kingdom of heaven, that whatsoever he should bind upon the earth should be bound in heaven, and that whatsoever he should loose upon the earth should be loosed in heaven. Such was the spirit and power and gift that rested upon Joseph Smith. The Lord said to him in a great revelation, Sec. 132 of the Doctrine and Covenants:

"And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

"And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse."

And so, in this manner, the keys to the kingdom of heaven were delivered to the Prophet Joseph Smith. Shall we say that he was spiritually minded? Yea, verily, for he had to do largely with spiritual things. The Lord said to him that his strength was not in temporal things, but in that which was spiritual. Nevertheless—and this is a thing I want to emphasise at this point—nevertheless, the Prophet Joseph Smith had to do with temporal things. He with his associates founded the city of Nauvoo, which was sometimes called "Nauvoo the Beautiful." Truly it was a beautiful city, and surely it was a modern city. Joseph Smith, the Prophet, was a member of the first city council of Nauvoo. When the Nauvoo Legion was organised Joseph Smith, the Prophet, was elected Lieutenant-General, which position he held until his death. He had occasion many times to counsel the people in temporal things, as well as to deliver to them the great spiritual commandments of God. Where can you find a separation there? Where is the line between the temporal and the spiritual?

BRIGHAM YOUNG WAS GIFTED IN BOTH SPIRITUAL AND TEMPORAL THINGS

When Brigham Young was called to lead the Latter-day Saints out of bondage, out from Missouri, out and away from Illinois, and away from Nauvoo the Beautiful, to lead that people into the wilderness, it was needful, I apprehend, that he should be endowed with high spiritual attainments, that he could counsel

the people for the welfare of their very souls. It was needful also, surely it was needful, that he should have a practical view of life, that he should have some knowledge of temporal things and temporal conditions, and such was the case. Let me tell you, brethren and sisters, as Joseph Smith, the Prophet, was the man of the hour in his day, surely Brigham Young was the man of the hour in his time—a man of destiny, who led the people across the plains under the direction and inspiration of the Spirit of God. Brigham Young was a great leader of men. He brought them into these mountain vales, and and here it was that he, with his associates, founded a great commonwealth. Cities and towns sprang up and were laid out in a spirit of wisdom and most excellent judgment. Look at Salt Lake City, with its wide streets, and noble shade trees, with ample room for turning around and getting through. Great foresight and wisdom were exhibited in the founding of Salt Lake City, Ogden and Logan on the north, Provo on the south, and other cities and towns. It was under the direction of Brigham Young that this intermountain region was pioneered and colonised. He had superior temporal gifts and superior spiritual gifts. Brigham Young was one of the first to recognise the advantage of cooperation. But he was not the first in this great latter-day movement. Joseph Smith, the Prophet, was the first, because he gave the people, by the gift of revelation, the principle of the United Order, which is a very high and advanced form of cooperation. Cooperation you may say is the lesser law. The United Order is the higher law. The Lord declared in unmistakable language that if we would become one in heavenly things we must also become one in earthly things, but when that will be I do not know. Cooperation is a step in that direction. President Brigham Young and his associates, the Apostles and others, preached that doctrine both loud and long. All the day long and all the night long, for years, the people were advised to come together and combine, and cooperate in their business affairs, in handling temporal matters, building grist mills, building woolen mills, in manufacturing sugar, in establishing a life insurance company, in banking and in carrying on the mercantile business. This they have done.

THE PRINCIPLE OF COOPERATION APPLIES TO BOTH RELIGION AND BUSINESS

It will be conceded, I think, by those who are familiar with present conditions in Zion, that the business of these enterprises and institutions has been wisely administered, and the tremendous strength and power exerted by them are due mainly to the principle of cooperation. The principle of cooperation enables us to live rapidly and accomplish much in short periods of time. It may be illustrated in this way: One hundred men can accom-

plish as much in one day as one man can accomplish in one hundred days.

The cooperative principle applies as logically to farming and fruit raising as it does to banking and the mercantile business, or the manufacture of sugar, or the insurance business.

Dixie on the south has long been regarded as a somewhat desert country, dry and unproductive. Brethren and sisters, that is a fallacy.

COOPERATION IN FARMING VS. INDIVIDUAL EFFORT

At a priesthood meeting in St. George the other day, at which I was in attendance, several brethren, notably bishops, gave their experience regarding the matter of fruit raising in such places as Hurricane, LaVerkin, Santa Clara and St. George. By actual test on their part it was found that one acre of a hundred "Delicious" apple trees would produce four hundred bushels, which if sold at $1.90 per bushel would bring $760—that one acre of "Jonathan" apple trees would yield fourteen hundred twenty-eight bushels, which if sold at $1 per bushel would bring $1,480. That an acre of apricot trees would bring $1,093. That an acre of one hundred trees of French prunes would produce a value of $2,048. That an acre of one hundred and sixty pear trees would produce a value of $1,012. That one acre of grape vines would produce a value of $556. Remember these figures were taken from actual tests. With wise and intensive cultivation it can be done. What is needed in Dixie as in other places in Utah, and other parts of Zion, is a united effort among the farmers and fruit growers, a careful grading of fruit, and the establishment of packing houses at convenient places by the fruit growers where they could bring their fruit, and from which places it could be shipped in car load lots to the market. In this matter cooperation means success—individual efforts often lead to failure, or partial failure.

The Lord bless you and prosper you, brethren and sisters, in the name of Jesus Christ. Amen.

THE PURPOSE OF LIFE

Elder Melvin J. Ballard
of the Council of the Twelve

(*Continued from page 23*)

GOES ON ENDLESSLY

You touch a soul, and he adds another and another, and so it goes on endlessly. You will see that soul, whom your life has influenced, in association with others, and you will be proud of him.

"There is John, there is Mary. I was discouraged. I gave him up. I thought I would quit. I labored for ten years, and it seemed that I was making no progress. But I continued. I remembered that I must labour all my life, for as long as there is life there is hope. I must never abandon my efforts to win one of these, my Father's sons and daughters. So I continued another ten years, and then still another and another and finally I won him. How glad I am, how proud I am of my convert. Look at him."

When he sees you, he will say to all those whose lives his life has influenced:

"Do you see that man? Do you see that woman? All I am and all you are, and all we ever shall be, we owe, through the blessings of God, to that man."

You will hear that eternally, and there is no other thing in all the world that you would hope for, or wish for, or exchange for the joy, for the dividends of happiness and gratitude that will be in your heart, to see that soul redeemed and sanctified, paying eternally his tribute of gratitude to you, because you became a saviour indeed upon Mount Zion.

GREATER THINGS

My brethren and sisters, I realise that there is a willingness in our hearts, when we come to a sense of understanding, to engage in this sort of thing. I want to make the appeal to you that, in counting your blessings, and in listing your debts and your losses, you do not fail to put a proper estimate upon your resources; and if God has blessed you with sons and daughters, I want you to put a proper estimate upon their value and their worth, for they can be made worth more than all the wealth of the world. Men and women who have been blessed with sons and daughters of God should train them and care for them, not only provide them physical life, that is great, it is wonderful, but it is not the greatest thing; it is also great and wonderful to give them a home, shelter, food and clothing, but that is not their greatest need. There are greater things—to give them spiritual food, spiritual guidance, to unfold and to build them up so that they may become like the great model, God our Father; that is the great task of man. All other things are but means to that end, and oh, what a delicate job. It is difficult. Does it not require skill and patience?

Yes, I was impressed with it many years ago, while attending the World's Fair at St. Louis. I recall that Sister Ballard and I had enjoyed looking upon the wonderful creations of the artists of the world; and, finishing our work in one gallery, the French gallery, we were about to pass through a room into the English gallery.

THE WORK OF A MASTER

But there stood in the doorway, blocking our passage, a beautiful young woman who seemed to be undisturbed by our presence. After a few moments I began to become curious to see what the difficulty was. I discovered, instead of being a beautiful woman it was only the painting of a beautiful young woman. She stood in a painted door frame with her hands upon a painted doorknob. Every detail of that door and panel was worked out so that I had been fooled; I had been deceived. It was the first time an artist had ever deceived me. I was curious, and I said, "I would like to see who it is that has created a thing that is so marvelous." As I looked down in the corner, I saw the name of one of the world's great masters, and I said, "How proud he must be, when he can create a thing so perfect and wonderful as that, to put his name on it."

What skill he had acquired! No detail was lacking. There it stood, as a thing alive. You would have to watch to see whether or not it was breathing. So I felt with reference to other creations. We saw a piece of statuary made out of blocks of marble, the human form so perfect it seemed alive. I said, "What skill is required! How proud the artist must be when he has a model like this, to chisel his name on such a production!" What skill I was lacking; indeed, either with the brush or the mallet I could have done nothing to improve it; no, I could not have approached, at all, anything like it. Yet I was led to admire the skill necessary to produce it.

SENSE OF RESPONSIBILITY

There came upon me, like a great overwhelming load, my responsibility; for I, too, was an artist. I was a parent. I was a missionary, a teacher of the souls of men. I was dealing with the originals. These were but painted boys and girls, an image of boys and girls in the stone; but I was dealing with the originals. I was the artist, and they were like clay in my hands, and I was to shape and guide their lives and destinies. Oh, my responsibilities are greater than those of the artist who paints on canvas or chisels with the mallet; and more enduring is my work. For the time will come, no matter how skilful are the creations of men, when the canvas will fade and the marble will disintegrate and go into the dust of the earth. But your model, that boy and girl, that man or woman with whom you have laboured, are imperishable souls that never shall die, and your work, well done or otherwise, shall leave its impress upon them eternally. For as you mold them, as you fashion them, as you develop them, so shall they be; and your name shall be written upon the tablets of their memory. They shall neither forget you, nor shall you forget them. And if your work has been well done, if it has been

patiently done and you have succeeded, how proud you will be of your model, and credit will be reflected upon you forever and forever. But if you have blundered, if you have made botch-work of your efforts, it will stand to your condemnation. That is what the Lord had in mind when He said in this fourth section:

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

EVIDENCE OF SERVICE

So that a soul shall not arise and say, "Oh, my life might have been different if only you who knew had taken a different course with me; if you had been patient, if you had laboured with me—you knew my peril, you knew my situation; I was blind and you could see, and you let me stand in the dark. You, my shepherd, you my guardian, you cared for me not." I say to you that the greatest evidence of my love for God is in the service that I render to His sons and daughters.

Do you remember about the last conversation the Master had with the disciples, when He asked Peter the question, "Peter . .. . lovest thou me." Three times the question, and then in his impetuosity Peter answered, "Lord, thou knowest all things." He meant, "Thou knowest how I have left my wife, my occupation, the world and all its allurement, and I have followed after thee, and thou knowest these things. These are my witnesses that I love thee." That was all very good; but one thing he lacked beyond this. The Master said to Peter: Prove it to me beyond this, Peter; prove it to me in that ye feed my sheep and feed my lambs.

THE BREAD OF LIFE

That was not physical food, that was the bread of life. And there is no way by which I can so successfully feed the children of men as by living what I teach. Then I find my own salvation, and feed them with spiritual food, a knowledge that shall lead them as they follow me along the safe path back to these high privileges, to become what God is. And I say that if you brethren are not permitted to respond to the great call that the last conference brought out for a thousand trained men to go with these young men that are in the field and bring souls unto Christ—do not feel that there is no opportunity for you. There is—in your own home probably. If it is in your own home, I beg of you, no matter how long you may toil, or how many years it may be, never become discouraged.

(*Continued on page 43*)

NOTHING IS EASIER THAN FAULT-FINDING. No talent, no capital, no character is required to set up in the grumbling business.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 21, 1926

EDITORIAL

"DISCOURSES OF BRIGHAM YOUNG"

We welcome the appearance of the long-awaited book bearing the foregoing title. Years have elapsed since the announcement that such a volume was in course of preparation; and years have been necessary to effect such an excellent compilation as that now published. The work comprises 760 pages with interspersed engravings and half-tone plates of fine quality.

As to the systematic classification and the convenient order of arrangement of the numerous and varied topics, and, indeed, as to the excellence of the work in general, it is enough to say that the compiler and editor is Dr. John A. Widtsoe, of the Council of the Twelve.

The Preface to the book, aside from meeting the requirements of prefaces in general, presents in superior style a brief summary of the virile faith and enduring works of the great pioneer leader and divinely commissioned prophet. As the best possible account of the book and the man, and in deference to the compiler's masterly powers of summation and diction, we incorporate herewith the greater part of the Preface:

"Brigham Young, second President of the Church of Jesus Christ of Latter-day Saints, and first Governor of Utah, was the founder and chief builder of the Great Intermountain West of the United States of America. He is recognised as one of the foremost colonisers and empire builders of all time. His unsurpassed methods of conquering for human use the Great American Desert, have been adopted to some degree by all who, since his day, have been engaged in the reclamation and settlement of unoccupied lands, especially under a low rainfall. Statesmen, scholars and business men have acclaimed the leadership, organising power and sound philosophy which brought social and economic happiness to the people who were led into the wilderness by Brigham Young. He not only brought contentment to the people, gathered from many lands, but he guided the Church over which he presided, until, at his death it was larger in numbers and more firmly established than ever before.

"The tremendous world significance of the labours of Brigham Young, and the universal applicability of his methods, under modern conditions, make it certain that the work he accomplished was not due, primarily, to the gigantic personality of the man.

Rather, the success achieved must have been due to the possession of a life philosophy of sufficient depth and extent to meet varying human needs. Another man, of less dominant personality, armed with the same principles, would have won success. As he, himself, would say, it was the possession of the Gospel of Life and Salvation that enabled him and his associates to do the work so well. In fact, Brigham Young was first a spiritual teacher and secondly a material leader. The religion that he professed made him the man that he became; its principles were used in guiding the people in all their affairs.

"Books enough to fill a library have been written about the history, character and accomplishments of Brigham Young. Few of these books attempt to analyse the system of doctrine and practice that brought unbounded success to the Latter-day Saints. Many display such extreme religious partisanship that even the sympathetic reader can place no reliance upon their statements. Something harsher might be said about the large number of books written about Brigham Young and his times that manifestly aim to secure popularity by appealing to the sensational and the lurid, at the expense of truth. Even recently, when the years have given perspective, some writers have set up hypotheses concerning Brigham Young, and have proceeded to argue the case—as if that were history! It is amazing that intelligent people, knowing the high order of accomplishments of the Latter-day Saints, give credence to the weird and crude stories, appealing to the baser emotions of mankind, which fill the pages of anti-"Mormon" literature.

"In this book Brigham Young is allowed to speak for himself. Excerpts have been made from his many discourses, and these have been arranged to show the coherent system of faith which he continuously taught his people and by which he was enabled to win success for his followers. The philosophy thus set forth is clear and unmistakable in its purpose. It reveals Brigham Young as a man who applied the simple principles of the Gospel of Jesus Christ to the every-day affairs of men; and who proved the efficacy, in common life, among common men, of the Gospel of the Son of God.

"This book was made possible because Brigham Young secured stenographic reports of his addresses. As he traveled among the people, reporters accompanied him. All that he said was recorded. Practically all of these discourses (from December 16, 1851 to August 19, 1877) were published in the *Journal of Discourses*, which was widely distributed. The public utterances of few great historical figures have been so faithfully and fully preserved. Clearly, this mass of material, covering nearly thirty years of incessant public speaking could not be presented with any hope of serving the general reader, save in the form of selections of essential doctrines.

"The discourses, from which this volume has been culled, were spoken extemporaneously. The state papers of Governor Brigham Young, and the epistles signed by him and his counselors in the Presidency of the Church, have not been used in this collection. The excerpts here presented came from his lips under the inspiration, at the moment, of the Power that guided his life. The corrections for the printer, as shown by existing manuscripts, were few and of minor consequence. The discourses are a remarkable self-revelation of the character and moving impulses of a man who accomplished huge tasks for his generation. It is marvelous that the enemies of Brigham Young, with this wealth of material before them, have found so little to use to his disadvantage. But, a dishonest or insincere man would not have had his public utterances reported and published all over the world. The consistency of the views presented, from the first to the last discourse, would be astounding, were it not for the fact that he clung constantly for interpretation to the Gospel of Jesus Christ as he had been taught it by the Prophet Joseph Smith. His devotion to his teacher and predecessor, the Prophet, is tenderly beautiful.

"The school education of Brigham Young was very limited, but his discourses show a wide knowledge of men and affairs and an excellent power to use the English language clearly and forcefully. Often, his simple eloquence rises to great heights. Those who heard him speak have declared that they were held in tense attention, however long the address might be. His vivid imagination, dramatic power and unquestioned sincerity made him a natural orator. He seldom confined himself to one subject in his discourses. The needs of the day were the themes about which he wound his teachings.

. . . .

"These discourses are Brigham Young's witness to the existence of God, the divine mission of Jesus the Christ, the restoration of the Gospel in its fulness by Joseph Smith the Prophet, and the possibility of securing happiness here and hereafter by obedience to the requirements of the Gospel. This volume is but another testimony that the Lord continues to speak through His prophets."

WELL DONE!

Elder Junius S. Romney has laboured in the British Mission from December 22, 1923, to January 16, 1926, on which latter date he sailed from Liverpool bound for home. He served as Traveling Elder in the Newcastle and Liverpool Conferences, and as President of the Scottish Conference. In June last he was called in from the field to the Liverpool Office, and, until the date of his honourable release, filled the important position of Associate

Editor of the *Millennial Star*. The readers of this magazine have been encouraged and edified by his writings and through his careful work in editing. Elder Romney has a place among the most devoted and efficient missionaries of the many hundreds who have labored in the British Isles. The best wishes of all members of the Church in this Mission accompany him.—J. E. T.

THE PURPOSE OF LIFE

(*Concluded from page 39*)

You remember the incident in connection with the work of Michael Angelo, the great artist, who had been at work upon his great masterpiece for seven years. A friend came and looked upon it, and the artist continued. A year passed and the critic returned. As he looked upon it the second time he said to the artist: "You have not done anything since I left." "Why, yes," said the artist, "I have been here every day at work." "Well, I don't see what you have done."

PERFECTIONS AND TRIFLES

And the artist replied: "I have been changing the expression of the eye just a little, perfecting it. I have been changing the shape of the ear just a trifle. I have been bringing out this muscle, and making that expression a little more perfect." The critic said: "Oh yes; but those are mere trifles." Then the great master artist made a reply that shall be quoted to the ends of time:

"Yes, they are but trifles. Perfection is made up of trifles, and perfection is no trifle."

If you have labored apparently without success, do not become discouraged. The Master said: Not a year, not ten years, but persist; and though it may take you all your life to change, to alter, to develop, to bring out those God-like qualities in these imperishable, immortal children that are in your care, do not become discouraged. For as the dropping of the water will wear away the stone, persistent application and love will ultimately conquer, and win the soul that you have set out and determined upon winning. Never turn them out. Never close the door upon them. If they go, they go against your will. But we shall let the latch string hang out, that these wanderers may come back again; and as long as they live they are subjects for repentance, and when they repent, are subjects for forgiveness; for they are precious in the sight of God.

VALUE OF HUMAN SOULS

I know, and I bear witness to you, that what the Master has said is true. I know it, and you missionaries know it. The thirteen years that I have had the privilege of laboring in the

missionary field in bringing souls to Christ is worth more to me than all the wealth of the world. I go again in response to this call that has come, because of the knowledge I have of the value of human souls. I would walk to the ends of the earth if it would bring but one soul to Him.

Brothers and sisters, let us who are at home resolve that we shall guard and protect the flock at home, and keep within the fold those precious ones who are in our care; qualify ourselves by setting them an example, preaching the most effective sermon we shall ever preach, which is the sermon of our lives, that there shall be in our lives a shining example before them all their days, an invitation to "Come and follow after me"; and that we shall also qualify ourselves to teach them; that we shall develop patience; that we shall develop an unbounded love; and that we shall consecrate all that we are and all that we ever shall become as a sacred means to the accomplishment of this holy end, the investment in the most precious thing there is in all the world—a human soul.

NOTHING TO COMPARE

God grant us that vision, and we shall have, now, not only in time but now, we shall have the joy that comes from the rendering of this kind of service. You missionaries know it. There never was a thing that transpired in your lives that brought you the joy that came when your first convert believed, or when you led your first convert into the waters of baptism. Nothing has compared with it. Nothing ever shall. So you know if you shall get present joy out of it, that there is nothing that will compensate you like this service now, and it will be true eternally.

The Master who knows all things, and knows the value of all things, has advised us and admonished us to look to the salvation of human souls as the greatest achievement for which any man can endeavour or strive after; and I pray that we may get that vision, and keep things in their right relationship, to seek and labour and toil to get the means to do these things.

But do not miss the point by wasting and squandering those means to your own destruction or to the destruction of human souls, but consecrate them to the conservation of human souls, that your life may be full of purpose, full of meaning. If you are not now conscious that you have been an instrument in the salvation of one soul, I beg of you, go and elect another soul and determine in your mind that you are going to consecrate the remainder of your life to winning that soul. When you have won one of them, and have a clear consciousness that you have become the saviour of that man or woman, or that girl or boy, I will promise you that joy imperishable, eternal life, with dividends that shall never end, shall be yours.

God bless you with such results, I pray in the name of Jesus Christ. Amen.

GOSPEL TEACHINGS*

Church Organisation

Introduction. Were it not for organisation earth would be in chaos, each individual a law unto himself regardless of his neighbour. Therefore law-making bodies exist to regulate and direct the affairs of countries, states, cities, towns, societies, etc. In heaven, too, there is organisation. "Mine house is a house of order, saith the Lord."

The Church of Jesus Christ of Latter-day Saints is the most perfect organisation in existence. Each quorum and society, of which there are many, operates in its own sphere without infringing on the rights or privileges of others. The Church is a progressive institution, having authority to create new offices and organisations whenever the need is manifest, as aids in administration under the direction of the Priesthood.

Organisation of the Church. The First Presidency of the Church consists of three presiding high priests, a President and two Counselors, whose duty it is to direct and supervise the work of the entire Church. Closely associated with them is the Quorum of the Twelve Apostles, who are special witnesses of the name of Christ, and whose calling is to carry the Gospel to all the world. If, for any reason, the Quorum of the First Presidency is disorganised the responsibility of presiding over the Church devolves upon the Twelve Apostles, under their president, who is the senior member, until such time as the first quorum is reorganised. The High Priests are organised into quorums, generally one quorum to each stake. Then there are Patriarchs who possess the sealing and blessing powers, and receive instructions from the Presiding Patriarch. Each quorum of Seventy is presided over by seven of its members. They are minute-men, and their particular work is that of missionary service.

The Presiding Bishopric has charge of the temporal affairs of the Church, under the direction of the First Presidency.

For convenience of administration, the Church is divided into stakes, and stakes into wards; thus the general Church officers are supplemented by stake presidencies, ward bishoprics, elders, priests, teachers, and deacons.

"We believe in the same organisation that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc."

In the Church are officers called by divine authority, and all are accountable to God for the examples they set before the people. Each officer, no matter how humble his or her calling, has a right to the inspiration and enjoyment of the Spirit. The

*This Article is for use in the course of study of the Relief Societies on the first meeting night in February.

Prophet Joseph, in speaking of priests, once said: "If a priest understands his duty, his calling, and ministers and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body as are also those of teachers and deacons." In Cor. 12: 14-27 we read:

"For the body is not one member, but many.

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

"And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

"But now hath God set the members every one of them in the body, as it hath pleased him.

"And if they were all one member, where were the body?

"But now are they many members, yet but one body.

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

. . . . .

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

"Now ye are the body of Christ, and members in particular."

THE AUXILIARY ASSOCIATIONS of the Church, viz., Relief Societies, Sunday Schools, Mutual Improvement Associations, and Primary Associations, are helps in the government of the Church. These are organised according to the main divisions of the Church with general, stake, ward and branch units. Each of the Auxiliary Associations is presided over by a General Board consisting of a President, two Counselors and such number of assistants or members of the Board as is necessary to carry on the work.

Stake Auxiliary Boards operate in similar manner, and their duties are to carry the instructions and plans of the General Boards to the local organisations, thereby greatly increasing the efficiency of the work.

When the plan of Church organisation is understood one finds therein abundant evidence of divine guidance, under which good results are assured.

DISCUSSION

1. What can you say of the plan of Church organisation as to its perfection?
2. Name the present First Presidency of the Church and the special calling of the Presidency.
3. Name the present Twelve Apostles, designating the President of the Quorum, and state the special mission of this Council or Quorum.
4. What are the powers and duties of a Patriarch or Evangelist?
5. What are the duties of the Presiding Bishopric of the Church?

6. Explain the duties of Elder, Priest, Teacher, and Deacon; also the order and calling of the Seventy.

7. Discuss the duties of members. Doctrine & Covenants 68:68-69.

8. Compare our Church organisation with that of the Primitive Church. References: Eph. 4:11; Heb. 5:1-5; Luke 10:1; Acts 14:23, 15:6; 1 Peter 5:1; I Tim. 3:1, 8-12; Titus 1:7; Acts 13:1.

FROM THE MISSION FIELD

Appointments—Elder George T. Harrison has been appointed President of the Leeds Conference. Elder Reed E. Callister has been appointed President of the Scottish Conference.

Release—Elder Jesse W. Thomson who has laboured in the London and Scottish Conferences as Traveling Elder and in the Scottish Conference as President has been honourably released to return to his home.

Departures—Elders Junius S. Romney, Reed M. Ogden, Ellis A. Hipwell, Joseph L. Muirbrook, Jesse W. Thomson, Ernest J. Johnson and Sister Maud E. Johnson sailed for their homes Saturday, January 16th, per s.s. *Montroyal.*

Transfers—The following transfers of Missionaries have been made from and to the Conferences specified: Elder Clifford D. Gough from Norwich to Nottingham; Elder Maurice R. Barnes from Norwich to Manchester; Elder Harold L. White from Norwich to Sheffield; Elder Adrain V. Toolson from Liverpool to Free State; Elder Jesse R. Smith from Newcastle to Liverpool; Elder Daniel A. Thompson from Free State to Scottish; Elder Alfred E. Randall from Liverpool to Newcastle; Elder Godfrey Holmes from Newcastle to Norwich; Elder Morgan Hawkes from Birmingham to Norwich; Elder John D. Hansen from Scottish to Sheffield; Elder Andrew E. Stewart from Sheffield to Norwich; Elder Wilford L. Hansen from Newcastle to Liverpool.

Doings in the Conferences: *Birmingham*—At a Christmas social held in the Handsworth Branch on January 9th twenty-five books were distributed as prizes to the Sunday School children for regular attendance during 1925.

Hull—On Tuesday, January 12th, the Missionary Elders met at Pocklington for their monthly report meeting. In the evening a public meeting was held. Over a hundred investigators heard various subjects of the Gospel treated by Conference President Reginald F. Beames and Elders LaMoin H. Wiser, Vernal G. Jones and William Ned Newell.

Norwich—A meeting of the Missionary Elders was held in Lowestoft on January 9th; President Leland N. Wight gave valuable suggestions relating to missionary efficiency.

GRADATIM

HEAVEN IS NOT REACHED at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true;
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and, ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

. . . .

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

DR. J. G. HOLLAND

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LIVERPOOL

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